2:Seligman & Seligman E-5 (1909-1910) 1932
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only after this is he "the chosen of God" (*arwogi Juok*) and fit incumbent of his new office. The first ceremonial duty of the high-chief is to visit the king, who presents him with an ox, more costly presents being made to the high-chiefs of Mwom and Tonga. Every high-chief has his *ominaat* (*yoal kwomo*), who exercises authority as occasion requires. The village chiefs are chosen by their communities, and we believe all these offices to be in the male hereditary, though further investigation is here necessary, as it is with regard to the ministerial council, mentioned by Hofmayr, whose members are selected by the king.

Fashoda—not to be confused with Kodok, the Fashoda of international fame—is the royal capital, *fo rook* ("the place of the king"), from which the king has ruled for many decades. Yet it was not always so: Father Banholzer told us that formerly each Shilluk king reigned from and was buried in his native village. Fenikang is the traditional capital of Nyakang and probably of his immediate successors. Perhaps, too, some of the early kings ruled the country from Tonga (Dolieb Hill). Tugo is said to have been the first king to live at Fashoda; whether this is correct or not, Fashoda certainly was not the *fo rook* of all the kings who succeeded him, though Nyalwai and Yor Adodo ruled the country from villages in its neighbourhood. Nyalwai lived and died at Kodok, where in 1909 we were shown the remains of the tree which according to tradition sprang from his grave; actually the association seems to have been that it stood near his dwelling and that he would often sit under it. Mabikal and Wakjok are also said to have been capitals in their time.

The king and his many wives live at Fashoda (Pl. V, Fig. 1). The king's dwelling where we saw it in 1910 consisted of four huts, no better built than those of his people and lacking the ostrich-egg and spear of the royal shrines. They stood well above the rest of the settlement on an artificial mound, called Anarwic (shown on Pl. VI), which may have been some ten feet high, and was said to have been built by the tenth king, Tugo.

The king observes the same marriage prohibitions as his people, even remote relatives on both sides of the family being forbidden; thus the king and all male descendants of the king must marry commoners, while daughters of the king should not marry at all, though foreign influence is, we believe, slowly modifying the old practice. Mr. Henry writes that unless the king takes a

27: Munro U-5 (1918) 1918 F323 Shilluk F323

A. — PRELIMINARY REMARKS.

693 The previous Rat Fadiet wad Kwaiker died on February 25th, 1917. At his death there were various possible candidates for the Retship of whom however only two were of real interest: Shoti wad Ajang who owing to intrigue took up the attitude of claiming the Retship, and Fadiet wad Tor whose claim, upheld for him by certain chiefs, was supported by Government. Shoti's position was much weakened by two factors: a) by his presumptuous attitude which was contrary to all decent Shilluk traditions, which even considers it correct for the Rat to disappear from his house on hearing of his probable selection, and b) by the fact that his father Ajang was never legitimate Rat, having never entered Fashoda, but having been allowed to usurp the position, when the Mudir of Fashoda imprisoned the real Rat Kwaiker. (N. B. The Shilluk rule of Retship makes it essential for the new Rat to be the son of a previous legitimate Rat, thus Shoti did not have the proper qualifications.) Fadiet wad Tor, the most suitable member of the house, whose turn it was to have the Retship, was therefore selected for the honour. As was customary a period of interregnum ensued, 694 during which time, although the Rat-to-be utters judgements, he is merely voicing the matured opinions of a Council of elders. It was stated to me that this interregnum always continued till after new dura had been sown and was ready to harvest. The general expectation was that the installation would not occur till February, but Fadiet himself wished to have it completed at the first opportunity. This was most natural in view of the fact that there is no real recognition of the Rat as legitimate until after the actual installation and in consequence it is a period of grave insecurity. Fadiet 695 therefore sent messengers to the village of Akurwa to ask if all things were ready for the bringing of Nyakang[1] to the ceremony. A short delay occurred 696 owing to the people of Akurwa having to collect many ostrich feathers and also sealskin for the creation of the bodily appearance of Nyakang (Traditions states that they obtain them from south of Jebelein and that

[1] Nyakang. The semi divine hero and first king of the Shilluk race. Cf. Seligman, p. 106. During the ceremony he is represented by a tall cylindrical body probably made of sealskin, covered with light blue cloth, and with a resemblance more of ostrich feathers as a head.